ह्रीं ॐ अलख



Birth & Philosophy of Alakh-Ishwari Mata Roop Bhawani

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'ISHWAR-ALAKH DAS'

PREFACE

This booklet very briefly touches upon the events leading to the birth of Alakh-Ishwari Mata Roop-Bhawani – the Sharika incarnate, in 1621 AD, as the daughter of Shree Madhav Joo Dhar of Dedmar (Nowkadal), Sgr. (Kmr.). The divine Mother assumed human form to bless the aspirants who deserved her holiness' grace (anugrah). The divine mother's philosophy is also briefly dealt with in this presentation.

This book is particularly for the young reader who is hard pressed for time & is lacking in patience too, owing to the nature of his job which is highly challenging &, therefore, energy-sapping. It is also for the young student who, being caught up in the web of cut-throat competition, is ever-engaged in the struggle for excellence.

There are aheady a number of publications - exhaustive ones - on the subject, available at S.A.S.T. office, Tirath Nagar. However this booklet may prove to be fruitful to the youth of today for, the ultimate goal of every individual is the merger with the Absolute.

MAY THE HOLY MOTHER BLESS US ALL!

C.M. Dhar

'ISHWAR-ALAKH DAS'

This presentation on the birth and philosophy of Mata Roop Bhawani in capsule from – so to say – must be construed as a humble attempt at i) re-affirming our faith in the divinity of Her Holiness in the world of decadence surcharged with western thought and culture, ii) secondly & more importantly, enabling the youth (Age group : 19-25 years) in general and of the community in particular, to trace their origin – so important for SELF-RECOGNITION.

A– Birth (Descent to humanity by Her own Free Will)

Mata Alakhishwari was born in the house-hold of Shri Madhav Joo Dhar of Dedmar (Khan Kahi Sokhta – Nawakadal) as his daughter, in the year 1621 AD (Bikrami 1677) on Jeyesth Purnima.

History has it that Shri Madhav Joo Dhar was a pious Kashmiri Brahman (Pandit) and a devout devotee of the MOTHER- SUPREME, SHARIKA (BAGHWATI). He was DEVOTION PERSONIFIED. All the year round, he would circumbulate (i.e. do the PARIKRAMA of) 'HARI-PARVAT' –every morning, without fail, to pay his obeisance to the MOTHER - SUPREME; even the bone-chilling cold (demoralising in every sense) of the winter in Kashmir could never dampen his spirits. Instead, he stuck to this schedule of his with greater conviction & determination.

'HARIPARVAT' is known as SHAKTI PEETH of MATA SHARIKA BAGHWATI and 'CHAKRESHVARI' is the mystic 'CHAKRA' adored & meditated upon by the

aspirants. (Refer Sh. ROOP-BHAWANI RAHSYAUPDESHA by Dr. C.L. Raina) So, Shri Madhav Joo Dhar meditated upon the 'Chakra' at Hari Parvat.

It is said that on the 1st day of Nav-Durga Puja in Ashwin (आषाड़) Shakul Paksh of 1676 Bikrami (1620 A.D.) Shree Dhar reached Hari Parvat at around mid-night only to offer his prayers – as also to avoid persecution by the then Muslim ruler – at the feet of the goddess. While meditating upon, the mystic chakra during his 'Sadhana', he was blessed with 'SHAKTI -PAT' i.e. celestial meeting rather union of a devotee with the supreme-mother. It was a Sakshatkar-Dharshan, the merger of the worshipper with the WORSHIPPED.

So, the Divine mother, ALAKHISHWARI had to descend to humanity in 1621 AD as the daughter of Shree Dhar Sahib; the boon that he had asked for and was subsequently granted. Or, should we say that the mother divine willed to descend to dispel ignorance as also to uphold 'DHARMA' while her peerless devotee in Shree Madhav Joo Dhar was only an instrument. In case of an ordianary human being, it is an ascent to Divinity (△) where-as in the case of an incarnation, it has to be a descent to humanity (▽) "; The two phenomena put together can be depicted as ✡ (Descent ⇆ Transcedence).

There are several historical evidences in support of our belief that ROOP-DED (lovingly called so by her devotees) was none other than the incarnation of JAGAT-

MATA SHARIKA BHAGHWATI. A few of them are presented here for the information of the torch-bearers of our faith & culture.

a) About the time of her descent, there lived a Sidha-yogi by the name of Sidha-Vibuti at Ganpatyar, Srinagar (Kmr.). One morning, he was brought a bowl (कटोरी) full of Kheer (क्षीर) by a disciple of his as a morning-offering. Incidently, this day had been fixed for the MATA'S ANNPRASHAN (अन्न प्राशन). Seizing upon this opportunity, this yogi went to Shri Madhavjoo Dhar's to himself offer 'Kheer' to the divine -child, which he did amid the chanting of the following shaloka from pancastavī:

"विप्राः क्षोणिभुजे विशस्तदितरे क्षीरराज्यमध्वासवैः।
त्वां देवि! त्रिपुरे! पराऽपरमयीं सन्तर्प्य पूजां विधौ।।"

अर्थातः हे तीन भवनों को पूर्ण करने वाली त्रिपुरा भगवती! तुम्हें ब्रह्मण दूध से, क्षत्रिय घी से, वैश्य शहद से और जीवन–मुक्त सन्त अपनी भक्ति की मादकता की शराब से स्थूल और सूक्षम पूजा विधि में सन्तुष्ट करते हैं।

(Refer Shri Roop Bhawani Rahsyaupdesha by Dr. Ramesh Kumar Sharma)

b) On the occasion of Her Holiness' Nirvana, a Muslim saint, Shah Kalandar, her contemporary, paid the following tribute to the Divine Mother

"आरिफेज़ात ऑ अलख औवतार
कालिबें अनसरी रवैश शिकस्त
र्कद दरवाज़ सोएँ अशं अज़ीम

बादिलेनेक बं रहमत शपैइवस्त''

अर्थात – ''अलक्ष्य अवतार की उन्मादिनी सत्ता ने अपनी काया को छोड़ कर, महा आकाश की ओर उड़ान भर कर पवित्र हृदय से भगवान की सत्ता में लय (अपने आपको) कर दिया।''

C) MATA ROOP BHAWANI'S OWN REVELATIONS IN THIS REGARD:

(1) हीमालय अंशा यवैय् ल्युरव प्रोवुम्,
तवैय पान सुमरूम एका अन्त,
गञान् गर्ज़नाइसत्य प्रेकृरथ सादुम्
चीतन प्रोवम् पान पानय् मंज़।।

(2) ''................यिह् में त्रोवुम् तिह् आनुम पानै''

''जिस महा शक्ति शारिका स्वरूप को मैं ने छोड़ दिया था और यह पार्थिव–शरीर धारण किया था, उसी छोड़े हुए स्वरूप को मैं ने स्वयं जान लिया।''

(3) ''......ब छस स्वोय् केंह रोवुम नाहि''

अर्थः अब मैं वही अखण्ड शारिका स्वरूप हूं......''

(Refer Shri Roop-Bhawani Rahsyaupdesha by Dr. Ramesh Kumar Sharma)

CRUX of the Divine Mother, Roop Bhawani's Philosophy

Owing to our Individual (Limited) consciousness — far from the universal consciousness of the elevated rather blessed souls –, it is not possible to even think of claiming proficiency in her holiness' philosophy/ message of 'Self-Realisation' or 'SELF-RECOGNITION'. Moreover, to present her spiritual revelations in capsule form is like making a futile attempt at squeezing an ocean into a small pond.

Yet, here is a humble attempt at it.

SHARIKA – INCARNATE THAT SHE WAS, JAGATMATA ROOP-BHAWANI was, in her humanform, an embodiment of SANATAN DHARMA –, a complete package of Vedas, upanishads and the other scriptures.

"शारिका अंश समुत्पन्ना अलख मंत्र प्रवर्तिका।
सर्व शास्त्र स्वरूपाया, रूप भवानीति विश्रुता।।
अन्तर्दृष्टि विलासेन लब्धा निर्वाण पंद यया।
अलखेश्वरी जगद्बंद्या, नम्या सा माध्वात्मजा।।

(Dr. C.L. Raina, an ardent devotee of the Mata and an eminent scholar)

However, in her approach to the ascent ie. spiritual elevation, She was a ŚAIVITE.* An indepth study of her vaks (spiritual utterances, out of ecstasy, based on her experiences in the course of spiritual ascent (back to her Suyvam-bhu (स्वंय बू) state) leaves no doubt in the minds of

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her followers that she was the greatest Śaivite of Her time & one among the greatest ever in human form, for all times to come.

Further more, while in human form, She was greately influenced by the philosophy of Lallishvari (popularly known as LAL DED)

क) ग्वरन वोन नम् अर्कुइ वचून,
न्यर्बारय वोन–नम् अन्द्रय–अचुन।
सुई ललि गव् वाक–त् वच्चुन
तवैय ललि ह्योत नंगई नच्चुन।।

–LAL DED

भवानी ने निर्वाण–दशकी में इसी पर जोर डाला है। उन का प्रत्येक वाक् नीचे लिखी गई पंक्ति से समाप्त होता है।
"..

1. "अर्न्तमुखी दृष्टि निर्वाण रहस्य तती परम गती"
2. "द्यानस में चह् पानस में चह्
अथ ग्ञानस् च में नमस्कार

–भवानी जी

3. छु न कुने छु न कुने
वुछूनं ओर योड् न कुने
दिस फ्यूर तले मूल न कुने
छिवैय चीतन स्वरितोन् कुने।। – (86)

–भवानी जी

4. सुहवा अन्दर–नेंबर प्रथ दीशन्
क्वैय दीशन् ग्वारान् लूस्सुय दोहं
चेथ थव् स्यद्धय् अन्दर छुय् निशान

रूपस्स वलिथ दित्स् छ़ोह।। (52)

—भवानी जी

अर्थ : वह परमेश्वर सब जगह छाया हुआ है। वह अन्तः बहिः हर स्थान और दिशा में ओत प्रोत है। इसलिये उसे तीर्थ स्थानों और मन्दिरों में खोजने से अच्छा है कि तुम अपने आत्म–स्वरूप को एकाग्र भाव में उसे ढूंढ निकालों क्योंकि वह परमेश्वर तुम्हारे चित् स्वरूप में ही निवास करता है।.......................

ख) शिव छुई थलि थलि रोज़ान,
मौ ज़ान ह्योंद त् मुसलमान
त्रुक ऐ छुक् त् पान पर्ज़ान
सोई छै साहिबस स्त्य ज़ानी ज़ान

– Lal Ded

दियि असि ति तारा व्रीइ औतारे
युसुई गारान् सुअ् सूतीय छुह्
ब्रोहं ब्रोहं पकित् द्वय् हा लोसे
नेथ्य पोशि तं सुय छुय् साथ।। (32)

—भवानी जी

There are several other similarities between the spiritual revelations of the two and that is Why MATA ROOP-BHAWANI regarded Lal-Ded as Her PARAM-GURU but next only to Her father & Guru Shri Madhav Joo Dhar.

"ओम् ग्वरं अन्तर तथ् निर्मलम्
शुद्ध अतेन्त तस् वेद्यादरम्
ललनाम लल परमाग्वरम्
शिव माधव नान्या परंब्रह्म सोहम्"

—भवानी जी

Her Holiness' revelations are also echoed in Kashmir

Śaivism too as established & revealed by VASUGUPTA MAHARAJ upon the directive from none else but LORD ŚIVA HIMSELF and exposed later by ABHINAV GUPTA MAHARAJ – the greatest Śaivite of 10th Century and further revealed for the benefit of mankind by the last doyen of Kashmir Śaivism, His Holiness SWAMI LAKSHMAN JOO MAHARAJ.

A few instances are enumerated here :

1. ''समिव त्रकारन् कि–न अकुय ब्वय्
पान्–ति ब्वयि केहं यिहुय अकुय।
यज्ञस् ब्ह्ये त बस्म कियवे
अगं न ब्वयि–केह् आगंन द्राव।। – (4)
–भवानी जी

This is the central theme of Monistic philosophy of Kashmir Saivism (also called Trika-philosophy)

"Śiva is considered as Life force. He alone emnates this creation & re-absorbs it within. He is the only reality of the universe. He is infinite consciousness. He is independent (of form) eternal, secondless & omni-present. He is the subject and the object; experiencer and the experienced. He is ARADHA-NARI-SHVARA – the union of 'Siva and Sakti'. We cannot think of one without the other". He is the one who manifests and the one that is manifested.

The aforesaid vak (4) of MATA-BHAWANI can be interpreted as:

शिव शक्ति और नर के क्रम से इस विश्व की सृष्टि होती

है। और शिव ही इस का लालन–पालन् करता है। फिर स्वयं ही इस को अपने में विलीन करता है।

(Refer 36 Tatvas as enumerated in PARAPRAVESIKA – the primer of Kashmir Śaivism)

2. बान फ्‌टिर त् पानय थुरे
कुस् मरि–त् कस् लगि दुख
पानय नहावे –पानय पूरे
कुसु सोरि–त् कस् यिय द्वख।। (60)

–भवानी जी

3. प्रेथ जिन्सस् अंशा थवुन
अथि कांस न ज़ीवस थवुन
कति ज़न् ओनुन प्रछहास फिरिथ
ब्योन बेयि मिलोवुन त्वतस्–सुत्य।। (61)

–भवानी जी

अर्थ : परंब्रह्म ने भिन्न भिन्न प्रकार की सृष्टियों का निर्माण स्वयं ही किया है वह भी अपनी इच्छा से, अपने विधि से भवानी पूछने की इच्छुक है कि एसे वह कैसे कर सकता है।

आखिर में वह कैसे इन सभी तत्वों को फिर से अपने में लय कर देता है। (Refer Rup Bhawani Rashsyaupdesh)

4. यिवान् पान–त् ज़्यवान पान
रिवान पान–त् निवान् ट्रैवॅ।
नाना प्रकार गिन्दान् पान
रिन्दान् पान–त ह्यवान् पत्थ्

–'भवानी जी'

This is also reflected in "विश्वात्मिकां तदुत्तीर्णां हृदयं परमेशितुः।

परादि शक्ति रूपेण स्फुरन्ती संविंद् नुमः।।"

अर्थात :– "संवित् भाव को (या नित्यस्पन्दंन परम शिव को) मैं

नमस्कार करता हूं जो कि एक साथ ही विश्व में विकसिंत भी है और उस विश्वात्मिक भाव से परे भी है"

5. शये आयेस शये छस्
मरे पान् बेये छस्
नीरिथ त् गच्छान फिरिथ इवान्
मीलिथ् पानस् अकोय छस।। –(82)

भवानी जी कहती है उन का जन्म और उन का संहार (अपने स्वरूप में लय होना) दोनों आलौकिक है। वह स्वयं ही अपने पर अनुग्रह कर के अपने से अभिन्न में लय हो जाती है।

This is quite well reflected in शैव दर्शन too

"शिव की पांच अवस्थाएं है। सृष्टि, सिथित, सहांर, विलय और अनुग्रह, संहार का अर्थ नाश नहीं है। इस का अर्थ पूर्ण विलय है। इसे शक्तिपात भी कहते हैं" – डा॰ रमेश कुमार शर्मा।

As is strongly advocated in Kashmir Śaivism, the aspirant must concentrate on the point between inhalation & exhalation – the meeting point of the incoming & the outgoing breath (प्राण–अपाण) also called संधि, for self-realisation. That is one has to have complete control over inhalation & ex-halation, for one-pointedness.

"There is a point twixt sleep & waking, where thou shalt be alert without shaking. Enter into the new world when forms so hideous pass; They are passing endure, do not be taken by the dross. The pulls and the pushes about the throttle, all those shalt thou tolerate. Close all ingress and egress, yawnings there may be; shed tears, crave-implore, but thou will not prostrate. A thrill passes and that goes down to the

bottom; it riseth, may it bloom forth, that is Bliss.

Blessed Being, Blessed Being, O greetings be to thee".
— Ishvarsarup Swami Lakshman Joo Maharaj.

"नाव् तारा वाव् सवारा
ना रंग ना वरण तं नं गुथर
ब्रोहं अन् अन्तर पत करि वारय्
केंहून्द दारि त कस् दारे।। – (32)

–भवानी जी

6. युसुय ग्वर पिता सुय छुय मोल
सुय इह् प्रबल दीप प्रकाश
सुय इह् सर्वकला वोदार आसुन
सुह इह् ईश्वर सुह छुह ग्वर

In Kashmir Śaivism too, Guru occupies the all important place in one's spiritual elevation. "He is the one who dispels ignorance, removes darkness & leads one to that external light which is nothing but Lord Śiva Himself.

"MASTER IS ŚIVA & ŚIVA is Master. There is no difference between Śiva & the Master. Infact, in Śaivi Scriptures, Śiva is named Prakash -Vimarshmay (प्रकाश विमर्शमय) .... 'VIMARSH' is that power which is ultimately responsible for keeping the universe in the state of perfect identity with itself at the time of creation" – H.H. Swami Lakshman Joo Maharaj.

Lastly, as in Kashmir Śaivism, Jagat-Mata, ROOP-BHAVANI too lays utmost emphasis on 'Introspection' for complete liberation (Samavesh with the the Absolute). For,

instrospection accentuates the 'WILL' to exercise a complete control over (i) Five Panch-boots, (ii) Five Karam - Indriyas (iii) Five Gyan–Indriyas, (iv) Mann - Budhi - Ahankar. Infact, it reveals one's true-self and enables one to unite with the Absolute i.e. Śiva.

"..

....

& "हञि हञि पाताल गगन गमे
मूरत ना मूरत पांछ तत्तव्
च़ीतन मीलिहे शून्य–ति गले
शनवुनीय् छैय् अकैय़ सथ् – (6)"

–भवानी जी

Thus, Mata Alak-ishwari is a Śaivite, a Vedanti and everything else that is in this universe and beyond. She is the aspirant's ultimate destination.

May the divine mother shower upon us all ' Divine consciousness' and instill in us the indomitable 'will' necessary to deserve Her divine favour (Grace)!

JAI–ALAKH.

C.M. Dhar

'Ishwar-Alakh Das'

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